5. Appearing amongst them (the waters), the
bright-shining (AGNI) increases^ rising above the
flanks of the waving waters,[3]- spreading his own
renown. Both (heaven and earth) are alarmed, as
the radiant AGNI is "born; and? approaching the
*lion** they pay him honour.
6. Both the auspicious ones[c] (day and night,)
wait upon him, like two female attendants; as
lowing Mne (follow their calves), by the paths (that
they have gone). He has teen the lord of might
among the mighty, whom (the priests)^ on the right
(of the altar), anoint.
7. Like the sun, he stretches forth his arms; and
the formidable AGNI? decorating both heaven and
earth (with brightness), labours (in Ms duties). He
draws np_5 from everything, the essential (moisture),
and clothes (the earth) with new vestments, (de-
rived) from his maternal (rains).
8. Associated, in the firmament, with the moving
waters, he assumes an excellent and lustrous form;
and the wise snstainer (of all things) sweeps over

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[a] Above, on the side, or tip, of the crooked waters,—am
jiJimdndm * * *iipastto. Agni,* here, Is the lightoing, which appears

on the sMrts of the unevenly-disposed, or uodalatisg, rain falling - from the clouds.

[b] *SinJiam* the Scholiast considers as applicable' to *Agni,* to imply his ability to suffer or "be overcome,— saJianasilam$_s$ abM-IJutvanasilam. There does not seem to be any objection to the metaphorical use of the literal meaning of the word, *a lion.[J]

[e] *SM* may, also, intimate heaven and earth; or the *two* pieces •of wood rubbed together to produce flame.